Mr. *GOODWIN's*

SERMON

On the DEATH of the

QUEEN.

XUM

Of the Happineſs of PRINCES *led by* DIVINE *Counſel.*

A

SERMON

Occaſioned by the Death

Of that moſt Excellent PRINCESS,

Our late Sovereign,

Queen MARY.

By THOMAS GOODWIN.

Prov. 31. 29. *Many Daughters have done vertuouſly, but Thou excelleſt them all.*

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XUM

[redacted]

Psal. 73. 24.

Thou ſhalt guide me with thy Counſel, and afterward receive me to Glory.

IF the Great and Wiſe God regards the meaneſt of his Creatures, to provide for them in every Exigency of their Caſe, to relieve their Wants, and help them in all Difficulties and Diſtreſſes, we may be aſſur'd that his kind and watchful Providence is more peculiarly imploy'd about the Perſons of good and pious Princes. While they live in this World, he guides them by his Counſel, he ſteers the Courſe of thoſe Kingdoms over which they reign: He by admirable and unaccountable Methods, points to a Diſcovery of thoſe dark Conſpiracies which were aim'd at their Ruin: He protects them, and is a ſafer Defence than the greateſt Numbers of their armed Guards. He influenceth their Minds and Thoughts to obſerve the wiſeſt and beſt Rules of Government; and he ſo diſpoſeth the Temper of

 their

their Hearts, that Kings become nurſing Fathers, and Queens nurſing Mothers to his People and Church; when the moſt who have rul'd the Nations of the Earth, deſtitute of this Divine Care and Direction, have been Tyrants and Oppreſſors: And when the Date of the Life and Reign of good Princes is ended, at the appointed Period, God removes them from a low Throne on Earth, to an higher in Heaven; and he takes off a Crown ſharpned with Troubles and Cares, as ſo many Thorns, to ſet one of undiſturbed Happineſs and Glory on their Heads. This is the bleſſed State of juſt and good Princes, ſo rarely found among Men, that God will not only here guide them by his Counſel, but lead and ſecurely bring them to his Eternal Glory.

The *Pſalm*, tho wrote by *Aſaph*, yet hath an apparent regard to *David*; and of him as a King, whom God had eſtabliſhed on the Throne, and proſper'd his Reign, guiding the whole Courſe of it by the beſt and wiſeſt Counſels, the Words of my Text are meant; which alſo expreſs the firm Confidence which this Great King and Prophet had in God, that to the lateſt Moments of his Life and Reign, he would aſſiſt him with his ſucceſsful

ceſsful Directions, and that when his laſt Day was ended, he would bring him to the Poſſeſſion of a Glory infinitely exceeding all the Splendor and Magnificence of that Royal Majeſty of which he muſt be diſrobed. It is by theſe Conſiderations he ſupports and ſolaces his Soul; which, upon firſt Thoughts, was vex'd at the Proſperity of wicked Princes, who grew old in Tyranny and Oppreſſion, who daily increas'd in Greatneſs and Power, tho founded on the Blood and Ruin of many Nations; who triumph'd in uninterrupted Succeſſes, when as his own juſt and good Reign was perpetually diſturb'd by the Wickedneſs of his own ungrateful Subjects, or the Invaſions of unjuſt Enemies. But when he conſider'd that the wicked Counſels by which they acted, would not always be proſperous, for God would blaſt and confound them; that all their Arts of Policy would fail for want of God's Direction and Bleſſing; that all their Supports of Power would be ſuddenly broken, and that the Ground on which they ſtood was uncertain and ſlippery, and ſo they would tumble into unexpected Deſtruction: When this good King entertain'd himſelf with theſe wiſe and ſober Thoughts, the Hurries of his Mind were preſently compos'd, and he no

longer envied at the Prosperity of the Wicked, nor complain'd that God was pleas'd to fill his own Life with Difficulties and Troubles. Whatever Tumults and Combustions disquieted the Peace of his Reign, yet he enjoy'd an undisturb'd Repose within his own Breast; and under God's Protection and Care, he was sure of being inviolably safe. As long as he was led by God's Counsels, which never fail of Success, he knew certainly that neither his Kingdom, nor his own Person, could be in danger. He knew that he should live gloriously, and die happy; that God would receive him to a greater Glory, than what he left here; and that he would only take off an Earthly Crown, to set an Heavenly One infinitely more bright and shining, on his Head. Thus Good Princes are entirely bless'd; while they live, God is not only their Guard to defend them, but their chiefest Minister of State, to give them the wisest and most faithful Counsel; and when they die, they go off honour'd and lamented by all their People: nor do they leave only a Glorious Name behind them, but they go to possess a solid, and eternal Glory, which fadeth not away. They but step out of one Throne, to ascend another in Heaven, which cannot be shaken, nor endanger'd. *Observ.*

Obſerv. That they are moſt certainly bleſs'd whom God loves, and takes care of; whom he leads by his Counſel through all the troubleſome Paſſages of their Lives; and after all Storms and Dangers, lands them ſafely on the Shores of his Glorious Kingdom above. As he always gives the beſt Advice, ſo they can never miſcarry who follow it; but if we truſt to our own Wiſdom, and purſue Counſels different from what he gives us, we renounce his Care, we refuſe his Inſtruction, we blindly ruſh on without him, and ſo bewilder our ſelves, that we are fatally loſt. He knows what is for our Good, and kindly directs us to it. He ſees a-far off the threatning Danger, and warns us to avoid it. He diſcerns what may effectually promote our Happineſs and Safety, which is not deſcry'd by us ſhort-ſighted Creatures; and all his Counſels have a tendency to bring us unto Bleſſedneſs: and if we are led by them, we ſhall not miſs of arriving at Glory. But he who forſakes this ſure Guide, moſt certainly loſeth his Way; and is diſmally benighted, and falls down a Precipice into the Place of everlaſting Night and Darkneſs. I ſhall conſider,

1. What

1. What Counſel is in general.

2. Who the Perſon is, who ſo graciouſly offers us his Help to conduct us ſafely by his Counſels, through all the Temptations, Diſtreſſes, and Dangers of this Life.

3. I ſhall ſhew how the Circumſtances of our Caſe make it neceſſary for us to be counſell'd and directed by God; and that if we do not mind what he ſays to us, if we are obſtinate and will not obſerve his Directions for our Happineſs, we muſt unavoidably be miſerable.

4. I ſhall diſplay the bleſſed Fruits, and Effects of being led by God's Counſels; what Peace and Satisfaction of Mind there is in following his Guidance, what Security in ſuch a Courſe; what inward Joys fill the Heart from theſe Thoughts, that we ſhall be ſafe through all the Time of our Lives, and ſhall be bleſſed and glorious whenever we die.

1. What is Counſel. It is a wiſe Advice to direct us what is fitteſt to be done according to the

the Circumſtances of a Caſe; and what may be the propereſt, and moſt ſucceſsful Means to accompliſh the intended and deſired Effect. Such Counſel all Kings want, but few are ſo happy as to obtain it. Thrice happy was our Queen, who was not only directed by her Counſel of State, but by that of Heaven too. It is God the abſolute Diſpoſer of all Affairs both in Heaven and Earth, as univerſal Monarch of both Worlds, who gives out Commiſſions to the Kings of the Earth; and when they govern according to his Orders, and are led by his Counſels, they are Fathers of their Country, and publick Bleſſings. It is this great and wiſe God, who alone can make any Nation flouriſhing and proſperous, by inſtructing the Prince, and the Senators in Wiſdom.

2. If we conſider the excellent Perfections of *this mighty Counſellor*, they all are ſo many convin- Iſa. 9. 6.
cing Arguments to prevail on us to obſerve his Inſtructions while we live; and to have the ſtrongeſt Confidence and Hope, that being purſued by us, they will make us happy when we die.

1*ſt*. The Greatneſs of God gives Authority to his Counſel. We readily hearken to thoſe who are above

above us, and every Word which they ſpeak carries a weight in it, and is forcibly impreſs'd on our Minds. If a Friend adviſeth us to what we apprehend may be an Advantage, we chearfully receive, and follow his Counſel: But the Direction of a Superior is a Command, and adds the Obligation of Duty to the Conſideration of our own Benefit. God then who is the greateſt above all, may very well guide all by his Counſel; and it is not more a Duty than a Privilege, to obſerve the Meaſures of his Conduct. Within this Circle our Queen was ſecure, when in the Management of all Affairs, ſhe was under the Guidance of a Power infinitely greater than her own.

2*dly*. The Wiſdom of God aſſures us that his Counſels are not obnoxious to the leaſt Miſtakes: and that by adhering to them, we can never be miſguided. The greateſt Politicians may ſee their trueſt Rules fail them, and their exacteſt Meaſures broken; for there are ſo many nice Circumſtances of Affairs which indiſcernably paſs by, and cannot be fore-ſeen, that it is impoſſible for the Wiſeſt to provide againſt all Events. The beſt-laid Deſign may be fruſtrated by very ſlight unthought of Accidents, which could not fall within the proſpect

ſpect of the moſt careful, and conſidering Deſigner. But the all-knowing God, who ſees the Iſſues of things, before we can diſcern their Beginnings, makes ſuch effectual Proviſions, that nothing can interrupt, or diſappoint his Counſels.

3*dly*. The Goodneſs of God gives us ſufficient Security, that he will not adviſe us to any thing for our Hurt; but that all his Counſels come full charged with Bleſſings to us. It is condeſcending Goodneſs, that he will inſtruct his Creatures, whom he might have left to wander and periſh in their Folly. Since then, to prevent their Ruin, he is ſo gracious as to adviſe them, we may be certain that he doth not direct them to any thing but what is mightily conducive to their Welfare and Happineſs.

3. Let us reflect how our weak and helpleſs Condition makes it neceſſary for us to be counſell'd and directed. What is the greateſt among Men, without the Care and Aids of the Almighty, but a poor wretched Creature abandon'd to Miſery, and Deſpair? When encompaſs'd with amazing Difficulties, all his Preſence of Mind is

loſt, if God doth not reaſſure him; and his Thoughts are ſo diſorder'd and perplex'd, that he knows not which way to turn himſelf, nor what Knot he ſhould firſt untie to looſen his Intanglements: It is only the Thought of his being under the Care and Conduct of the Wiſe and Good God, which can reſtore his Spirit to him, and fortify his Reſolution.

4. What are the ſignal Advantages of being protected by God's Love and Care, and guided by his Counſels.

1. The Aſſurance that we have of God's kind and careful Regard to us, and that he will, ſutably to the Exigencies of our Caſe, not only protect, but counſel us too, gives us the trueſt Senſe of Pleaſure in every State of Life. There is no Condition ſo proſperous, but the Conſideration of the Vanity of its Enjoyments, or the Fears of a Succeſſion of Miſery, may imbitter it to us. We gain therefore, in the moſt flouriſhing Circumſtances of our Days, a double Advantage by our Intereſt in God's Care and wiſe Conduct: For the Experience of it repreſents to us thoſe Bleſſings we enjoy, not only as Pledges of his Love, and Teſti-

Teſtimonies of his Favour, but as Gifts which Infinite Wiſdom thinks meet to beſtow on us, and will teach us to make a right and good Uſe of them; and this encreaſeth their Value, and enhanceth the Pleaſures of Enjoyment. The Confidence alſo which we have in a Divine Providence, kind and indulgent to us, and carefully managing all our Concerns for the beſt Purpoſes of our Happineſs, doth fence us againſt too anxious Fears of a Change of our preſent eaſy Condition: For tho we know that all things here are variable, yet we are undoubtedly certain that God never alters in the greateſt Revolutions, which toſs this lower World, and wholly change the Poſture of it. That he continues the ſame Care over thoſe whom he loves, tho their Condition is varied. That no Extremities of Miſery, nor Perplexities of Affairs, can put his Wiſdom to a loſs, but it is always able to ſhew us *a Way to eſcape*; and that therefore tho all the Calamities ſhould come upon us which Men have either ſuffered, or do fear, yet we ſhall be ſecured by the Benefit of Divine Counſel. The Thoughts and Hopes of this therefore can only afford us a ſolid Comfort in the deepeſt plunges of Miſery: For what can ſupport us in any ſad Moments of our Lives,

wherein all things may ſeem to conſpire our Deſtruction, when a Storm threatens from all Sides, and a wide Ruin opens to ſwallow us? Where can we find Ground for hope to ſettle upon, or from whence can we expect a Reſcue? If in ſo ſad and deſperate a Condition we look on all things about us, we have nothing in proſpect but Deſpair. It is the Senſe of that part which we have in the Protection and Conduct of God, to whoſe Power all things are ſubject, and whoſe Wiſdom was never perplex'd by the greateſt Difficulties, which can here alone bear us up from ſinking under our deſpairing Thoughts. This Faith ſupported *David*, Pſal. 62. 1, 2. *Truly my Soul waiteth upon God: from him cometh my Salvation. He only is my Rock and my Salvation: he is my Defence; I ſhall not be greatly moved.* And the ſame Faith ſo ſtrongly eſtabliſh'd the Heart of our Queen, that no Report of Evil Tidings, nor Appearances of Danger, could once move it from its due Station, but ſhe firmly bore all Events with an equal Mind.

2. The Apprehenſion of being guarded by God's careful Love, and guided by his Counſel, will give us that entire Satisfaction of Mind, as we

we ſhall poſſeſs Eaſe and Joy within; which is a Rational, and therefore the beſt and pureſt Pleaſure. What greater Torment is there, than a Man's own unruly Paſſions when let looſe, which rage with the utmoſt Violence? What Delight doth a Man feel, when thoſe Furies being quell'd, he enjoys an unclouded Serenity of Mind? It is the pleaſing Reflections which we make on our being under the Conduct of a Good and Wiſe God, which breaths this Calm in our troubled Breaſts, and lays the Storms which were rais'd there, either by our own bluſtering Paſſions, or the Impreſſions of outward Accidents: For Man is not only expos'd to all manner of preſent Evils, but tormented with the Fears of greater to come, which aggravates and ſharpens the Sadneſs of his Condition: For as an Addition to his preſent Diſtreſſes, he anticipates thoſe Miſeries which he apprehends will come upon him; and all thoſe Evils which he yet ſees but at a greater diſtance, are repreſented by his Fears as preſent in the moſt horrible Appearance. If he be therefore left wholly

to

to the Mercy of his preſent Troubles, without any Defence, and hath no hopes of his future being prevented, he cannot entertain one comfortable Thought: The Horror of ſo ſad and diſmal a Condition, will eternally confound him, and he will always be diſtracted with his own Fears; *Prov.* 28. 1. *The Wicked fly when no Man purſues*: They ſtartle at the leaſt Appearance of Danger, and fly from thoſe terrible Shadows which their own Phancies have frightfully drawn: They have no Intereſt in the Care and Counſel of God, which only can help a forlorn abandon'd Creature, and relieve him in the moſt deplorable Extremities: They have no Strength to oppoſe againſt the dreaded Danger, no Refuge to fly unto for Security. Whither ſhall that Man go for Advice, whom God refuſeth to lead by his Counſel? Where can he be ſafe, whom God will not take care of? To what Power ſhall he have Recourſe to defend him, who wants the Divine Aſſiſtance? or by what Hand can he expect to have what he fears turn'd off from him, who hath not the leaſt apprehenſion that God

God hath a kind Regard to him, and will ſafely conduct him thrô all the wild and hazardous Paſſages of this World, to Eternal Bliſs and Glory? Such a wretched Man muſt neceſſarily be left to the Fury of his own fretting Thoughts, and to the Violence of the deepeſt Deſpair, who not only groans under preſent Evils, but is wrack'd by Fears of the Future, without any hopes of Relief. But the happy Perſon, who knows that the whole Courſe of his Life is ſteer'd by a wiſe and skilful Hand, which is ſo kind as to be careful of his Welfare and Felicity, may baniſh all Fears and troubleſom Paſſions from his Breaſt, repoſing himſelf ſecure upon the Love and Care of his God.

Thus our Queen was led by God's Counſels; and though in the Adminiſtration of Affairs ſhe imploy'd that admirable Wiſdom with which God had endow'd her, and fitted her to ſway the Scepter of Three Kingdoms, yet with an entire Confidence ſhe committed all the Events of Government unto him. This made her always eaſy in her own Mind, what-

whatever Occaſions there were, which would have diſquieted any Soul leſs firm than Hers; and her Thoughts were ever compos'd and ſerene.

And as God anſwer'd that Truſt which ſhe repos'd in him, in leading her by his Counſels in the Conduct of a Reign, which though alas but too ſhort, yet was very difficult, and in preſerving her Perſon and Government; ſo when the ſad Hour ariv'd, ſad indeed to Three Nations, but glorious to Her, in which a Period was put to a Life ſo dear to all good Men, and which the Worſt could not but admire, God made good his own Promiſe, and ſatisfy'd her Hopes and earneſt Wiſhes, in bringing her to his Glory. In the joyful Aſſurance of this, the Great Soul took its flight to its Redeemer, and is for ever with the Lord.

She is gone, and hath left us to our Sighs and Tears, to bewail a Loſs, of which every Day will make us more and more ſenſible.

ſible. She is retir'd out of ſight, and our Eyes will no longer be charm'd with the View of ſo many Excellencies, as are the Wonder of this Age, and will difficultly be believ'd by the Succeeding, to have been found in any one ſingle Perſon. She was weary of the Troubles which infeſt this lower Region, where nothing but Sin and Sorrows dwell, and ſilently withdrew to a ſafe and pleaſant Retreat. Her calm and gentle Soul was contrary to Storms, though it was never diſturb'd by them; and by the Direction of God's Counſel it hath arriv'd in a quiet and ſmooth Haven, while looking on this little World, it ſees every Shore cover'd with the ſad ſcatter'd Remains of innumerable Shipwracks of Princes and Nations, whom God led not by his Counſels, but left them to ſteer their own fatal Courſe.

She enjoys not only a perpetual Peace, and uninterrupted *Pleaſures for ever more*, *Pſal.* 16. 11. after all her Cares and Labours employ'd for the Happineſs of her Subjects,

but *God hath brought her to his Glory*; a Glory which, being above our higheſt Thoughts, muſt neceſſarily exceed the Compaſs of any Words to expreſs it; an Eternal Glory which can never decay, and in compariſon of which all the Magnificence of the greateſt Earthly Monarchs, is but the Pageantry of an Hour, and a tranſitory Shew. But though ſhe hath left this World, her Great and Honourable Name and Memory will never leave it; that, Immortal as her Mind, Pſal. 112. 6. will be had in *everlaſting Remembrance*, and Princes in many Ages to come, will ſtrive to reſemble her Character, as the moſt exact Pattern of an Excellent Queen.

She was greater by her Vertues, than by her Birth and Dignity; and the Blood of Kings which flow'd in her Veins, was one of the leaſt Things which enobled Her. Thoſe extraordinary Qualities by which ſhe was ſo illuſtriouſly diſtinguiſh'd from all others among Men, would have rendred her worthy of the greateſt Crown on Earth, tho ſhe had not been born to one: And if ſhe had

had liv'd among Nations, where not diſtinction of Birth, but the Suffrages of the People, place the Crown upon the worthieſt Head, and the Power of Empire is conferr'd on the Perſon, whoſe Majeſtick Preſence, and Great and Noble Mind, recommend him as the moſt deſerving and fitteſt to command others, whom he ſo eminently excells; Her alone appearance among the aſſembled Tribes, at the very firſt ſight, would have determin'd the Choice of the rejoicing People. Never was in any mixte Perſon, ſuch a due mixture of Sweetneſs and Majeſty; and Royal Greatneſs was never ſo equally lov'd and rever'd before. We ſaw, with a ſurprizing Amazement, all thoſe manly Vertues in the ſofter Sex, which we admire in a Heroe; Wiſdom in Counſels, a ſteady firmneſs of Mind amidſt all the perplexing Difficulties of Government, and a Reſolution never ſtartled by the ſudden appearance of any ſad Accidents or unexpected Dangers.

But Accompliſhments of Nature have been ſeen, and with wicked Flattery have been ador'd in Heathen Princes; though the greateſt Examples of them cannot, by many Degrees, reach the Height of our Queen: She excell'd them in all the Heroick Vertues with which God hath been pleas'd (that the Deſigns of his Providence might be effected) to dignify ſinful Humane Nature in ſeveral Perſons, who neither knew nor acknowledg'd him. A Crown never ſhin'd ſo brightly before, though worn by many Kings of the Chriſtian Name, becauſe the Grace of God, which ſo very rarely ſparkles there, hath never, ſince the Time of *David*, ſpread ſuch a Luſtre on any Crowned Head!

Our Queen (whoſe Loſs not only we, but many Ages to come will deplore) was not only Great, but truly Religious; She had not meerly the Vertues of an Excellent Princeſs worthy to command Men, but the Graces of a Chriſtian. She had not

not the empty Title of *Defender of the Faith*, but knew, and heartily believ'd the Truths of the Goſpel, and felt their lively Influence on her Heart, and the Fruits were viſibly apparent in the Actions of her Life.

She wore a Crown, not to glory in the Pride of Majeſty, but to feel the Weight of it; and the Regal Power did not adminiſter to her the Luxuries and Pleaſures of a Court, but the anxious Cares of Government; and when other Kings have been only ſolicitous to make the Throne eaſy and delightful, and to indulge themſelves in all things which the Licentiouſneſs of a Scepter would afford, She alone burden'd her Self with the Affairs of Three Kingdoms; and her conſtant Thoughts were to provide for the Welfare and Safety of her numerous Subjects in them all. This was her troubleſome Employment; Religion was her great and pleaſing Buſineſs, as thoſe many Hours which ſhe ſpent in Sacred Retirement, and a Spiritual Converſe between God

God and her own Soul, did evidence. Theſe happy Moments ſolaced her amidſt all the Diſquiets of her Reign, and eas'd the Burden of that Crown which would otherwiſe have oppreſs'd her. As ſhe lov'd her Lord Jeſus, ſhe made him her Support, truſted in him, caſt her Care upon him, according to the Direction of the Apoſtle *Peter*; and her Faith and Hope in him, who is King of Kings, made her Soul calm and ſerene, when threatning Storms aroſe, and the Hearts of all the People trembled: Her Faith did not only eſtabliſh her Mind, but was fruitful in good Works towards others; and that remarkable and diſtinguiſhing Character of a true Chriſtian, which could never be found in the moſt celebrated Inſtances of Ethnick Vertue, was eminently diſcern'd in Her.

She lov'd and did good to them who hated her; and they that could not be her Enemies, without being ſo of their Country too, felt the Bleſſings of a Government which they ſo eagerly endeavour'd to

to ſubvert. She reliev'd their Wants, who would have rejoic'd to ſee her reduc'd to the Condition of the meaneſt of her Subjects; and who not only murmur'd, but would have cut off the Hand which fed them. They then who regarding only their private Gain and Intereſt, and inſenſible of the Calamity of the Country, triumph'd at her Death, might yet with better Reaſon have bewail'd their private Loſs in the Publick One of the Nation; for they ſoon were ſenſible of the Decay of thoſe Streams of Bounty which refreſh'd them, when the Spring was dry'd up.

As ſuch Inſtances of all Princely Qualities, join'd with the Graces of a Saint, are very extraordinary, we ought to acknowledg them as Publick Bleſſings, and moſt joyfully to praiſe God, that he hath favour'd this Nation with ſuch Examples, as very rarely appear upon Earth: We ought to value, love and reverence their Perſons, to do all that we can to eaſe the Cares and Weight of a Crown, by our chearful Obedience

dience to all just Commands; and by our readiness to imploy our Lives, and all that we have, for the Support of their Government.

When God deprives a People of a Wise, Good, and Pious King or Queen, we should tremble at such a dreadful and portentous Sign of his Displeasure, as foreboding Ruin to us, if we will yet be obstinately resolv'd to continue in Sin, and refuse to be reform'd. We ought not only to bewail the Loss of so much Excellence in the Death of the Queen, but to lament it as a National Calamity, and to feel the Wound that is struck so deep into the very Bowels of our Country. When good Princes die, the strong and healthy Constitution of a good Government is impair'd; and the Life and Vigour being gone, with the departure of the Universal Soul by which it was animated, a Kingdom lies expiring, when They resign their latest Breath. This draws Tears from all Eyes at their Funerals, **and not only the Court, but a Whole Nation goes into Mourning.** Our

2 Chron. 35. 24.

Our Sorrow ſhould ſharpen a juſt Hatred and Indignation againſt our Sins, as the Cauſes of that diſmal Calamity, which occaſions it. *The Sins* of a Country ſhorten the Lives of thoſe, who are the Fathers of it. *They* infect the Air of a Nation; and Good Princes firſt fall, and then the unguarded People periſh in whole Multitudes. *They* deſtroy with a ſwifter Violence than the malignant Deſigns of Secret, or the Swords of Open Enemies.

Let us not put our entire Truſt in Princes, though the beſt upon Earth; for none but God who cannot die, nor any of his Perfections ever decay, but are unchangeable, is ſtrong enough to bear up all the Confidence we can put in him.

We have ſadly experienc'd how ſoon we may be diſappointed in the beſt of Creatures. What great, and juſt Expectations had we from the Reign of a Princeſs, in whom Regal Power was join'd with Good-

neſs, and Grace? How did we promiſe to our ſelves from the vigorous Conſtitution of her Youth, not only happy Influences, and Proſperity of her Government, but alſo a long Continuance? But how ſoon were our Deſires and Expectations blaſted on a ſudden? and when we did not ſuſpect it, a cruel and treacherous Diſeaſe in a few Hours murther'd all our Hopes. It is then in our Lord Jeſus Chriſt alone, who is King of Kings, and Lord of Lords, and who preſides not only over Nations, but the Perſons of Kings themſelves, that we ought perfectly to confide; and if we believe, and truſt in him, *he will here lead us by his Counſel, and aſſuredly bring us to his eternal Glory.*

FINIS.